

a not dissimilar light, to that of the pious who had given up all worldly possessions to follow the tenets of their religion, such as monks. Indeed Spierenburg points out ^{up to the} early modern era, almsgiving to the poor and pious was seen and understood as Christian duty. "The poor provided the rich with an opportunity to be charitable and thus to earn heaven" (Spierenburg ^{p. 215} Ibid). This tradition reversed as England and Europe moved into the modern era, and the poor became seen as a "curse" on the State, as "idle" and in desperate need of institutional discipline, a forceful attitude, that culminated in the creation of the prison workhouse (Spierenburg Ibid p. 214).

In reading up to date research and studies on these 'modern' phenomena and institutions, two strands of thought are advanced convincingly. Initially it appears controversial, but the weight of academic evidence and opinion gives rise to questions that don't appear to have been thoroughly considered nor answered effectively in passed studies. The two over arching themes are the rise, growth and extent of slavery at home, in Europe and in the wider world and the evident rise in oppressive state regimes, ~~where~~ In regard to nation state oppression, Spierenburg claims it was a producer of more stable states and increasingly hierarchical cities, where violence from institutions be it capital punishment, incarceration, or corporal punishment can be seen to replace the 'older' traditions of violence such as family feuds, and vendettas. The latter were increasingly outlawed and disappeared largely from modern societies, and the former grew pervasively. In such growth Spierenburg describes the ritualized nature of criminalization and